1;Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

857 853 862 574 the child is fed and the money is used to buy an ornament. When groups using the finger were asked about using the coin, they said that it should not be done as the coin was not clean. Another group used a mango leaf instead of the finger. In Rewa State one group stated that just before the feeding of the child the mother should take it before the household deity, naming Bhanmati in this case, and bowing down before her ask the *devi* to protect the child, the household, and the children yet to come.

304 [326] NOSE AND EAR PIERCING. The piercing of the nose and ears is usually done by a *sonar* (goldsmith), although Kols may do it themselves. The hole is generally made by simply forcing the ends of the ring through the lobe in the ear, but for the nose a bronze instrument is used. As far as could be ascertained no ceremony is performed at the time nor does the *sonar* repeat any *mantras*. The best time to have piercing done is at the time of some large *mela* (religious gathering) in the vicinity, for then there are plenty of *sonars* on hand awaiting work. [757] When the nose is pierced a small plug of wood is first inserted, but the earrings are allowed from the beginning. The wound has onion and [465] turmeric rubbed into it, which help it to heal. The *sonar* is given a seer of rice, some chillis and a little salt, or may be paid four pice for the piercing and paid extra for the rings according to their value. It has already been noted that the Kathautiyas use woodpith to enlarge the holes in their ears and as a result their lobes have larger holes. [301] Kols about Jubbulpore claimed that in Rewa every Kol woman should have a ring of gold and silver on her ears or nose. Our observations however did not confirm this claim.

789 [30] 824 Earrings help to protect the child from evil. Other things as well ward off evil influences and we found that the *retha* nut (*Sapindus mukorossi*) and half a *ghata* nut (*Ziziphyus xylopyrus* (?)) are put into a strip of cloth, tied in a knot and worn round the neck. This is considered a good protection from *nazar*, the evil eye, but it does not help in the case of *bhuts*. Black bangles on the wrists and a white *pot* (dab) [776] just in front of the ears also protect from the evil eye. A copper ring may be put on one of the ankles for any evil spirit attacking the child will become imprisoned in this. Good spirits live in amulets about the neck and drive off *bhuts*. [426] At other times a piece of a broken or discarded human tooth, tied on a string about the wrist, is considered an effective protection. A strip of coloured cloth, red and yellow being preferred, may also be tied somewhere about the child's person. These are some of the measures which may be taken to protect the young child during the early months and years of life. Other instances

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

159 certificate examination. And my disease increased so much that it seemed that I was useless to the life of the world. Ever since the time the dog bit me I was put to sorrow, trouble and all sorts of miseries. And up until now I could not get rid of my troubles and my disease is increasing and it seems that sooner or later it will cause my death. At the present time I am much disappointed in life. This world has become meaningless to me and everything seems to come to nothingness. At this time I seem to be absolutely unworthy of either heaven or hell. I pray that Bhagawan may never give such a mournful life to another.

With all these troubles and miseries of life I continued to study very labouriously. At least my classmates and teachers know of my hard study, or at least Bhagawan knows the heart of men and no one else. Fate! Thou art Wonderful!

HARLAL: A KOL STRUGGLING WITH THE NEW ORDER[1]

I was born in the month of *Srawan* (July-August), 1909 in the village of Burgi which is about 18 miles from Jubbulpore. My father was a railway worker and had a responsible position in the station at [465] Burgi where he got Rs. 30/- per month which was later increased to Rs. 40/-. My grandfather came from our country Rewa, but both my father and I were born in Burgi. As time went on my father had trouble with the railway authorities and could not bear their ill treatment. In addition to this he was not granted leave when he wanted to attend marriages or festivals, so he finally resigned and came to live with an uncle who was living in Barela. I was the first born child and was about seven years old when we came to live in Barela.

At present we are two children: my sister and myself. My sister was born after we came to Barela. When my father retired from the railway and came to Burgi he had a lot of money, but at that [273] time he was in the habit of drinking and it was all wasted in that way. Somehow, after it was all gone, he came to his senses and with the help of the *panch* and their influence he gave it up. With the little money that was left he made me learn the work of a carpenter and bought me [335] about sixty rupees worth of tools which helped me get started. Through the help of those tools I was able to earn a daily wage and live nicely. I can make tables, chairs, and most anything that an ordinary carpenter can make.

[876] As regards my education my father sent me to school, and I went for only a few days. Unfortunately the teacher began to punish me

1 See plate XXVII.

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

159 and my parents. My father asked me: "Harlal, did you bring any money with you?" I said, "Yes, I had money, but I spent it all." He did not say any more nor scold me, but asked me to live in the house and do coolie work along with them. But I did not like this and again left Barela and began to work again in the same bungalow where I was a *panka* puller and continued to work there for a whole year at Rs. 12/-.

Fortunately a big flood washed away the railway bridge over the Nerbudda river and there was much demand for workers to re- [464] build it. I went there and got a job and the railway authorities liked my work and were pleased by my skill and I was given the work of a blacksmith where I worked happily for six years.

During this time my father also was working steadily and was able to collect some money for my marriage as I was past the marriageable age. He called me back for the marriage and I had to return, because I too was anxious to get married and had some money saved up for it. [465] But after my marriage I again left home and went back to my work on the railway, for by that time I was getting Rs. 19/- per month, which is a very good salary. I left my new wife with my parents. My father came to see me at my work, and walked the whole distance of forty miles and pleaded with me to go back to the house because they were all missing me a great deal. So I took six days leave and came back to Barela. When the people of my Kol community saw me they all began to give me advice, saying that half a *chapati* in your own home is better than a whole *chapati* in another place. So I listened to their advice and did not return to my work on the railway.

After a year at home there arose a great quarrel between my [578] father and myself. My father began to ill treat me so that my wife and I left Barela and went to Kharara Ghat where my parent-in-laws and some other relatives were living. As there was much wood in the jungle about Kharara Ghat both of us began to cut wood and carry it to Jubbulpore to be sold there. But as time went on we became 159 very hard up for money and we asked our parents and relatives to 426 give us some money, but they absolutely refused, so we had to borrow money from a money-lender on security. We had some jewellery and ornaments, and with them as security we borrowed Rs. 100/- and with this we began to buy wood and collect it in a great heap near our village of Kharara Ghat. This we sold at a profit in Jubbulpore. In the meantime when my father thought I was well off he asked me for a loan of Rs. 25/- and as I had no cash at that time I had to refuse him saying that at present I had none. I also told him that I had borrowed money from others and had left the jewellery as security for

1: Griffiths M-5 (ca. 1940) 1946 AW37 Koi AW37

that amount and that the money is being used in my trade of buying and selling wood. He got very angry at me for that and took away all the wood that I had, along with my bullock cart, and brought them to Barela. He not only took these things but also paid my debt at the money-lender's and took all our jewellery which I had left as security. So we became dependent upon him again, and our condition seemed helpless. 159 426

For two years both my wife and myself had a very hard time. We had no tools to work with, nor money, nor clothes, and also no heart to work anywhere. I borrowed Rs. 2/- but that amount was all spent for food. Later we took courage and again started to sell wood. We used to go out to the jungles together and I used to carry over a *maund* a day to Jubbulpore, a distance of eight miles each way. But this heavy work was too much for me and I became ill. For two more years we suffered very much. Father took away all that we had and so we were again without anything. After my health was recovered I again began to sell some wood and little by little I was able to carry greater loads to the city. By the money thus earned I was able to buy a few tools and by the third year we were again independent, and these tools are still (1937) helping me to retain my self respect and earn a living for my family. 159

At present I have learned to do many kinds of work: especially the work of a mason which I prefer above the others. I also do some carpentry work when it is available. I am able, when I work, to earn from eight annas to a rupee a day, and this is enough. But if there should be a long period without work we suffer. [465]

I am still on bad terms with my father and while I am now living in Barela I am living in a separate house which I rent for eight annas a month. My sister is not yet married though she is about fourteen or fifteen years old. My first baby died when it was a month old but the next child, a son, is still living. I have only one wife. I don't want to keep two wives because they are no advantage and full of troubles. [578 427] [595]

Manbodhi: A Centenarian Kol

I belong to the Shivari family of Kols and was born in Rewa State about 100 years ago. When I was born my father was working as a serf for some farmer. When I was about 25 years old my father died, but he had left Rewa State when I was but fifteen days old. My maternal uncle brought our family to Jubbulpore where we stayed a few weeks and then started on foot to Nagpur (about 200 miles)